

PERSONAL NARRATIVE

EXPLORATIONS AND INCIDENTS^{ooo}

TEXAS, NEW MEXICO, CALIFORNIA, SONORA,
AND CHIHUAHUA,

CONNECTED WITH

THE UNITED STATES AND MEXICAN BOUNDARY COMMISSION,

DURING THE YEARS 1850, '51, '52, AND '53.

BY

JOHN RUSSELL BARTLETT,

UNITED STATES COMMISSIONER DURING THAT PERIOD.

IN TWO VOLUMES, WITH MAP AND ILLUSTRATIONS

VOL. II

[Title Page]

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THE COCO-MARICOPA AND THE PIMO INDIANS. 213

CHAPTER XXX.

THE COCO-MARICOPA AND THE PIMO INDIANS.

Visit from the Coco-Maricopa Indians—Camp removed to the banks of the Gila—The river dry—No grass—War party—Return to our first camp—Traffic with these Indians—Further accounts of the Outman family—Francisco the Maricopa interpreter—Feeding the tribe—Visit from the Pimos—Religious notions of these tribes—Their manners and customs—Agriculture—Art of spinning and weaving—Manufactures of cotton—Pottery—Basket-work—Dress—Their attempts at collecting zoological specimens—Villages—Houses and mode of building—Store-houses—Horses and cattle.

In the afternoon our camp was filled with the Coco-⁶⁴⁸ Maricopa Indians, who had discovered us from some of their look-outs. They all manifested a friendly disposition, and seemed very glad to meet among us so many of their old acquaintances, several of the party having spent some days among them while engaged in surveying the river. The most active and important ^[22] man among them was a chief named Francisco Dukey. ^[15] He had been in various parts of Mexico and California, spoke Spanish fluently, and acted as our interpreter. ^[11] There were three or four others who had lived for some time at Tucson, where they had picked up sufficient Spanish to make themselves understood.

[pp i-xvii, 1-212 not processed]

439 I told them we wanted vegetables, fruit, green
648 corn, and mules; for which we would pay them in
white cotton cloth, calico, red flannel and other shirts,
[244] blankets, and trinkets. They generally raise a great
many fine melons; but it was too early yet for them.
They brought us green corn, squashes, beans, and
[243] dried peas. We also bought of them some dried
257 corn (maize) for the animals.

648 The culinary department, as usual, seemed to have
most attractions for our Indian friends, who formed a
double row around the fire while cooking was going
on. They also crowded into the tents, and occupied
all the space about them. When night came, we
expected they would leave; but they stretched them-
selves out on the grass, and passed the night in the
camp.

132 June 30th. As the heat was intense, the mercury
ranging from 100° to 110°, and as we had very little
shade, it was thought advisable to get nearer the
river, where there were more trees, and where the
men would have a better opportunity to bathe, a lux-
ury which they had enjoyed every day since leaving
Fort Yuma. The Indians told me we had better
133 remain where we were, as there was no grass near the
137 river. I felt disposed to listen to them; but such was
the desire of the party to be on the water that I con-
sented to go, and gave orders to strike the tents imme-
diately after breakfast.

By eight o'clock we set off, under the guidance of
Francisco, and followed by fifty or sixty more of his
tribe. After crossing a deep arroyo of sand, which is
filled by the river at its floods, and pushing our way

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through a thick underbrush of willows, we at length reached the bank of the river, when I found the statements of the Indians too true. There were many fine large cotton-wood trees, beneath which we stopped, and which afforded us a good shade from the scorching rays of the sun; but there was not a blade of grass to be seen, and, what was worse, *the Gila was dry!* We crossed and recrossed its bed without wetting the soles of our shoes; although by digging a couple of feet, we found water for ourselves and our animals. 133
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We now turned the animals loose to browse upon the twigs of the willows and cotton-woods, as there was no other food for them; and I sent Mr. Leroux up the stream, in search of the two great desiderata for the party, grass and water, and shade if it was to be found. In three or four hours, after making a diligent search through the bottom, he returned and reported that the river was dry as far as he had followed it, and that he had met with no grass. In fact, he was told by the Indians, that we should find no grass until we passed the Pimo villages, from twelve to fifteen miles beyond. It was so hot and dry where we were, that we did not pitch our tents, having concluded to retrace our steps in the morning to our first camp at the water-holes.

The dryness of the river was produced by the water having been turned off by the Indians to irrigate their lands, for which the whole stream seemed barely sufficient. It is probable, however, that, with more economical management, it might be made to go much further. 241
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A party of the Coco-Maricopas remained with us 648

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648 to-day, who were to set off in the morning on an expedition
721 against their enemies, the Apaches, north of the Salinas. They were gayly dressed, as is the universal custom of the Indians on such occasions, and mounted on good-looking horses. The chiefs who were to lead the band begged hard of me to lend them a few rifles with the necessary ammunition; which I had to refuse. As an additional inducement, which they thought I could not refuse, they offered to bring me a live Apache boy, and a girl too, if I wished; but having no desire for such additions to our party, I was compelled to decline the generous proposal.

July 1st. Our Indian friends composing the war party were up at daylight preparing for a start. They
[262] seemed to be supplied with small loaves of bread and dried meat, of which they made their morning's meal. They then decorated themselves with all the finery
[242] they could muster. Most of them had shirts of white
[439] cotton or red flannel, which they had obtained of us, and which they seemed to regard as the beau-ideal of a dress, without the addition of any other garment. Such as had their own cotton blankets, placed them around their bodies in folds, and over this wound their
[514] lariats as tight as possible; for the double purpose, I suppose, of bracing their bodies, and of protecting their vital parts from arrows. Those who possessed
[291] neither shirts nor blankets, remained as nature made
[302] them, with the addition of a little paint. On their head dresses, they had all bestowed more attention
302 than on their bodies. Some had them plastered with
648 clay, so as to resemble huge turbans. Others had
721 decorated the great club of hair which hung down

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their backs with bits of scarlet cloth, but more of
 them with the richly-figured sashes or belts of their
 own manufacture. Some again wore their hair in
 braids tastefully wound around their heads, intermin-
 gled with pieces of scarlet cloth; while a few, less par-
 ticular as to their appearance, wore it clubbed up
 behind in a huge mass. The manes and tails of their
 horses were also set off with bits of white and red
 cloth. Their arms were solely the bow and arrow:
 most of them had a skin quiver hung across their
 backs; though a few carried their arrows in their gir-
 dles. There was quite an exciting time as the party
 were about to start; and several of the Commission
 desired to take their rifles and accompany them, a
 request which was of course refused.

Wishing to get back to our old camp in the cool of
 the morning, we did not wait for breakfast, but were
 off by five o'clock, and, after another hard tug through
 the sand, reached the camping ground, where we had
 every thing we could ask for, except shade, and water
 to bathe in. The latter was the greatest deprivation.
 The tents were again pitched, and the camp arranged
 as it was on the day of our arrival.

The Indians again flocked around us, and in greater
 numbers than before. The Pimos having heard of our
 arrival, many of them came also, bringing such vege-
 tables as they had, together with *pinole*, made both
 from wheat and corn. Some of the pinole was sweet-
 ened with the flour of mezquit beans, which they also
 brought separate in small earthen vases, or *ollas*, as the
 Mexicans call them. The mezquit flour, which is ground
 very fine, has a sickish sweetness; so that, although I

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262 became fond of the beans in the pod, and liked to pick them from the trees as we rode along, I could not eat them when dry and converted into flour. They also brought us the fruit of the *petalaya* rolled up in masses or balls as large as one's fist. In this state it resembles in appearance the pulp of figs, and has something of the same taste mingled with that of the raspberry. We had gathered some as we came along the Gila, but had found none so good as this. All became very fond of it, and our Indian friends found a ready sale for all they brought. Jars of molasses extracted from the same were also offered for sale.

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648 I inquired of the Indians to-day what they knew of the murder of the Oatman family before mentioned. They remembered the affair well; indeed one of the chiefs present had accompanied the party after the committal of the murder. His statement corresponded with what I have related. They charged the Tonto Apaches with the crime, and said, "With God's permission, we will retake the two children, and restore them to the Americans." I told them they should be well rewarded, if they would do so; and that if so fortunate as to recover them, they might take them to the American Fort (Yuma) on the Colorado; or if they could not carry them there, to the Mexican commanding officer at Tucson.

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648 Among the Maricopas, I noticed to-day three whom I had seen in Ures when there last winter, and to whom I had given notes of recommendation. They now showed them to me carefully wrapped up in several envelopes, and deposited in a bag of black skin. All the chiefs, both Pimos and Coco-Maricopas, have let-

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ters which they have obtained from passing emigrants, recommending them to the favor and kind treatment of others. They prize these certificates very highly.

July 2d. This morning, Francisco, the Maricopa interpreter, breakfasted with me, and, from his ease at table, showed that he had been among civilized people before. He was well dressed, having on pantaloons, a shirt, and hat. He is a man of much intelligence and shrewdness, and expressed a desire to serve us. The Americans who had been through these villages before, he said, had given his people very little, although they had done much for them. They had brought the Americans wood and water, and had acted as guides, sometimes accompanying them many miles, and he himself had acted as interpreter for all parties, but had received little or nothing in return. Besides this, his people had often given corn, melons, and vegetables, to ours; but the Americans had told them they were very poor (as they doubtless were), and had neither clothes nor goods with which to reward their kindness. He said they sometimes received money from the Americans; but it was of little use to them, as they wanted *manta* (white cotton) and shirts. I told Francisco, in reply, that those he referred to were mostly families of poor emigrants, who had left their homes, and were going to California in the hope of doing better; and that before I left, if his people conducted themselves well, I would not only pay him for all I received, but would make him and the other chiefs of his tribe presents, to induce them to treat all other Americans who might pass their villages with kindness, and supply them with what they could spare.

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There was one practice of this chief that was not so agreeable to me, namely, that of helping his friends to the choicest bits from my table. When we took our places, they all assembled, and sat or stood gaping around. Francisco, during the meal, occasionally handed them a piece of bread or meat; and when we had finished, he coolly piled up his plate, and passed it around among his friends. At first, I was rather amused at the fellow's impudence; but on a subsequent occasion, he carried the joke still further, not only giving them what he had collected on his own plate, but stripping the table of all that remained, so as to leave nothing for my cook and servant. As our supply of provisions was limited, I had no idea of feeding so many hungry mouths, which had an abundance at home; consequently my second invitation to the chief, was the last. Yet he made his appearance regularly every morning while we remained, and gave many hints about being hungry, expressing his surprise to the cook that he did not have a seat at my table. I told him, finally, that it was not the custom among Americans, when they asked a friend to their table, to feed his whole tribe.

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This man afterwards became quite a bore to us; for nothing would satisfy his avarice. I gave him shirts, pantaloons, white cotton, and calico, besides beads and trinkets for his wife and children. Lieut. Paige, also, made him some valuable presents; but he constantly asked for more, and was most importunate for *whiskey*. I told him we had none; but this he seemed to doubt, declaring that we were the first party of Americans he had ever seen that did not drink whiskey. Every

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junk bottle he saw about my tent or wagon, was suspected to contain the forbidden liquor; and nothing 648
would satisfy him until he examined them himself 574
After finding in one lemon syrup, in another vinegar, and in a third a mixture for diarrhoea, which communicated an unpleasant pucker to his mouth, the fellow gave up all hopes of obtaining the object of his search. Much harm has been done by Americans in giving this poor and simple-hearted people intoxicating drinks; and it is a matter of satisfaction to me to state, that in my long intercourse with the Indians here, as well as at the Copper Mines with the Apaches, none ever got a drop of liquor from me, or from my camp to my knowledge.

In the evening, while a crowd of Indians were lying or squatting around my tent, I had a long talk with a Maricopa, whose name I forget (but who spoke Spanish well), on the manners and customs of his people. This man was terribly crippled, having a year before been engaged in a fight with the Yumas, in which his party was defeated. He was lanced in many places, 115
beaten with clubs, his hair cut off, and left for dead. 734
After the combatants had left, he revived, and by some means succeeded in getting home. He was still unable to walk, except with a long staff, but had to be lifted on his horse, and rode about with some difficulty. He was quite an intelligent man, and, while we remained, was constantly in our camp. [727]

He said the Coco-Maricopas came here not many 648
years before, to escape from the Yumas, with whom [167]
they were constantly at war, and by whom they had been greatly reduced in numbers. Their former range [31]
was along the valley of the Gila, on the opposite side

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[31] of the Jornada and towards the Colorado. Their present position adjoining the Pimco, was chosen for the benefit of mutual protection.

585 This people restrict themselves to a single wife.
776 Their ideas of a Supreme Being, in whose existence they believe, are of so vague a nature that I could not ascertain them with exactness. After death, they
775 believe that their souls go to the banks of the Colorado, their ancient dwelling-place, and there take refuge in the great sand hills, where they are metamorphosed into various animals and birds. Their heads, hands, feet, etc., each become owls, bats, wolves, and other animals. They believe, too, that the souls of their enemies, the Yumas, also find a place there; and that the wars which have so long existed between them on earth, will be continued there, after death.

584 When a man desires to marry, and has made choice of a girl for his wife, he first endeavors to win over her parents by making them presents. The fair one's attention is sought by another process. To do this, he
[534] takes his flute, an instrument of cane with four holes, and, seating himself beneath a bush near her dwelling, keeps up a plaintive noise for hours together. This music is continued day after day; and if no notice is at length taken of him by the girl, he may "hang up his flute," as it is tantamount to a rejection. If the proposal is agreeable, the fair one makes it known to the suitor, when the conquest is considered complete. No girl is forced to marry against her will, however eligible her parents may consider the match. Whenever a girl marries, it is expected that her husband will present her parents with as much

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584 as his means will permit, to compensate them for the loss of their daughter, whose services are to them a matter of consequence.



Indian Flock, and Battle of Deer's Head.

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Among both the Coco-Maricopas and the Pimos, the women do the principal part of the work. Besides taking care of the children and attending to the household matters, they grind the corn, make baskets, gather mezquit beans, help till the ground, and sometimes spin and weave.

The men plant and gather the crops, and take care of the animals. This I believe is all they do; and as the performance of these duties is not a very onerous task, they are idle the greater portion of the time. Their implements of husbandry are steel hoes and axes which they obtain from the Mexicans, harrows, and occasionally a long-handled spade. Grinding corn on the metates, or stones, is a work of great labor, and comes hard on the poor women, who are obliged to get upon their knees, and exert the whole strength of their arms

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442 and bodies in the task. I have seen women thus employed when the thermometer stood at 110°, while their lords lay stretched out at length on their backs looking on.

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[445] Water is invariably brought by the women in large
446 earthen vessels upon their heads resting upon a small cushion. Some of these vessels hold six gallons. This mode of carrying burdens, by which the body is kept in a perfectly erect position, tends greatly to develope the chest and add to the general beauty of the figure. Hence we see among the Indians, as well as among the lower class of Mexicans, forms which Walker might well have taken for models in his "Analysis of Beauty in Women."

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177 As the manners and customs of the Pimos and Coco-Maricopas are the same, with the exception of their rites of burial, I shall include both in describing these customs; although there is little doubt but that the knowledge of the arts which they possess originated with the Pimos. Cotton is raised by them,* which [248] they spin and weave. Their only manufactures consist 246 of blankets of various textures and sizes; a heavy cloth RY of the same material used by the women to put around P their loins; and an article from three to four inches [249] wide, used as a band for the head, or a girdle for the waist. The blankets are woven with large threads, slightly twisted and without any nap. They are made of white cotton, and are without ornament of colors or figures, save a narrow selvage of buff.

* I brought home with me the seeds with samples of this cotton, which was pronounced equal to the best Sea Island. The seeds I distributed among various planters.

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The implements used by these tribes for spinning and weaving are of the most primitive character. A slender stick about two feet long passing through a block of wood which serves to keep up the momentum imparted to it, constitutes the spindle. One end of this rests on a wooden cup inserted between the toes,



Indian weaving.

and the other is held and twirled by the fingers of the right hand; while the left hand is occupied in drawing out the thread from the supply of cotton, which is coiled upon the left arm in loose rolls.

In weaving, the warp is attached to two sticks, and

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stretched upon the ground by means of stakes. Each alternate thread of the warp is passed round a piece of cane, which, being lifted, opens a passage for the shuttle in the manner of a sley. The operator sits in the fashion of a tailor, and, raising the sley with one hand, with the other passes the shuttle, which is simply a pointed stick with the thread wound upon it, between the threads of the warp. The work is beaten up after the passage of each thread by the use of a sharp smooth-edged instrument made of hard wood. The operation of course progresses slowly; and from the length of time consumed in spinning and weaving, they set a high price upon their blankets, asking for them ten or twelve dollars in money, or a new woollen blanket of equal size. The weaving is generally done by the old men.

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The head-band or girdle consists of a white ground with a variety of figures of red, blue, and buff. The figures are angular, and, though they present a great variety, are all of one general character. The colored portions of these belts are made of wool, and the colors are quite brilliant. On examining the patterns on these bands, one is struck with their general resemblance to the figures on the ancient pottery found among the ruins of this country, a comparison with which will be made hereafter.

RY The pottery made by these tribes is all red or dark brown, the latter a blending of black and red. The articles made are very limited, though, perhaps, quite sufficient for their wants. In fact, they are the same as those made and in use by the Mexicana. They consist of ollas, or vases, of every size, the largest holding

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[531] about two pailfulls, and the smallest half a pint; jars with small apertures, resembling bottles; basins of different sizes and forms, from that of a milk-pan to a saucer; and oblong vessels of small dimensions used as dippers. All these vessels are painted or ornamented with black lines arranged in geometrical figures, and of a character resembling those on the head-bands.



Baskets and Pottery of the Pimas and Cocco-Maricopa.

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[482] The basket work of this people is remarkably well made of willow twigs, and so close as to be impervious to water. The baskets are of various shapes, and are used for different purposes. Those of a large basin-like form are the most common. These they carry on their heads filled with corn or other articles. Like

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the pottery, they are ornamented with geometrical figures, arranged with much taste.

The dress of the Coco-Maricopas and the Pimos is the same. The women fold the smaller blankets or other cloths, and pass them around their loins, letting them hang to their knees. They are sometimes fastened with one of the belts before mentioned, but are generally kept in place by simply tucking one end in. Sandals of raw hide are worn on the feet. Nothing is worn on the head, nor is the hair ever tied up.



Skin Pouch.

In front it is cut off square across the eyebrows; the rest is suffered to hang loosely over the ears, neck, and about half way down the back, affording a protection to these parts from the intense heat of the sun. It is a universal custom among the women when they arrive at maturity, to draw two lines with some blue-colored dye from each corner of the mouth to the chin. This is pricked in with some pointed instrument, and remains through life. Occasionally a fair one gets a

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string of beads; but I saw more men and boys with these ornaments than women. One boy in particular, who might pass for a dandy among them, wore some twenty or more strings of beads. The body, arms, and legs of the women are naked. They generally have fine forms; for which they are indebted, as I have before remarked, to their mode of carrying burdens on their heads. In this respect, there is a marked difference between them and the men, who are generally lean and lank, with very small limbs and narrow chests. Their labor is so light, and they keep so closely to their villages or the immediate vicinity, that there is no opportunity for physical development. The men in general go naked, except the breech-cloth. A few, however, are provided with their native blankets of large size, which they fold and throw over their shoulders in the manner of the Mexicans. Some fasten them around their waists in graceful folds, letting the ends fall to their knees; then drawing a cord between their legs and attaching it to their waists, their garment resembles a capacious pair of pantaloons. I suppose that all are provided with cotton blankets; but, owing to the almost incessant heat of the day, they seldom wear them. At night, when cool, these constitute their sole covering. The head-band is worn by nearly all the men gracefully put on in several folds, with the braided ends hanging down to their shoulders. They also have a large woollen cord, from half an inch to an inch in diameter, of different colors, which they use as a head ornament, twining it around the hair. So many Americans have been among these people, that most of them have obtained ragged or cast-off shirts, which they put on on great occasions,

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P cast-off shirts, which they put on on great occasions.
 RY By their traffic with the Boundary Commission, they
 291 obtained a large number of these garments of a good
 substantial quality both cotton and woollen. The bright
 scarlet shirts gave them quite a picturesque appear-
 P ance. When they visited our camp, every man put
 RY on his best garments, no matter what was their fashion,
 291 or how many he had. I remember that on one occa-
 574 sion Francisco made his appearance in a pair of panta-
 loons, with a white shirt, over which was a checked
 one, and another of red flannel outside of that. For a
 short time he strutted about the camp, the envy and
 admiration of his friends. But he soon got tired of
 sporting such a dress with the heat at 110°; and
 shortly after we saw him cooling off on the grass,
 divested of all his finery, which he had carefully tied
 up in a bundle.

P The men wear their hair long, never cutting it
 RY except across the eyebrows, down to which it hangs,
 362 and thus partially protects the eyes. When loosed,
 their hair reaches to their knees; but usually it is
 clubbed up in a large mass on their backs. Their ear-
 locks either hang loose, or are braided in several
 strands, with little ornaments of bone, tin, or red cloth
 attached to them. But the decoration of their heads
 with the bands of which I have spoken, forms the most
 picturesque part of their costume. They have a sin-
 gular practice of filling their hair with clay; so that
 when dry it resembles a great turban. I could not
 P imagine their object in adopting so filthy a custom,
 RY unless it was to destroy the vermin. The men also
 301 wear a profusion of beads when they can obtain them.

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Some have long strings of sea-shells or parts of shells, which are highly prized. I tried to buy some of them; but the only man at all disposed to sell asked me five dollars or a pair of blankets for a few strings, a price so extravagant that I declined to make the purchase.

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The women carry their infants in cradles similar to those of other Indians. I have seen them in camp with a basket of green corn on their heads, and on the top of this the cradle and child. When it gets to be about a year old, it is carried astride on the hip, the mother holding one arm around its body. Although the men and boys go naked, I never saw a girl, however young, without clothes around its hips similar to those worn by the women.

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The Indians were much amused by Dr. Webb's collection of insects, reptiles, and small mammalia, which were preserved in bottles or hanging about our tent. I told the boys to go out and collect for us any curious insects, lizards, or snakes they could find, and that I would reward them for so doing. Instead of letting the boys go, the men, in the belief that they would be well rewarded, went themselves, and in a few hours came very earnestly to my tent with a few grasshoppers and crickets. Although utterly valueless, as containing nothing new, yet Dr. Webb graciously received them, as an encouragement to prosecute their zoological researches further, at the same time informing his new recruits that lizards and horned frogs, which abound on the plateau, would be most acceptable. They now set off again, and we hoped something better from this second effort. About an hour after, some half-a-dozen sturdy fellows marched to-

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wards my tent in single file, with a great deal of importance. The leader advanced with a dignified air, and the Doctor got his bottles ready to receive the specimens which the six men had collected. But his expectations, if he indulged any, of adding new species to his collection, soon vanished, when the man laid upon the table two small lizards, *minus their tails*, which had been broken off in securing them. For their arduous services in the cause of science, the captors of the tailless lizards coolly demanded a shirt apiece.

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Two old chiefs made their appearance to-day, and at once recognised Mr. Leroux as the person who guided Colonel Cooke and his battalion through here in 1847. Mr. Leroux also recognised one whom they called Blanco, as a chief who commanded the Maricopas twenty-five years ago, when a party of hunters and trappers from New Mexico, among whom was Leroux, had a severe fight with them, and escaped narrowly with their lives. On being reminded of it, the old chief recollected the circumstances, which he related, and which corresponded with the account of Leroux.

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The valley or bottom-land occupied by the Pimos and Coco-Maricopas extends about fifteen miles along the south side of the Gila, and is from two to four miles in width, nearly the whole being occupied by their villages and cultivated fields. The Pimos occupy the eastern portion. There is no dividing line between them, nor any thing to distinguish the villages of one from the other. The whole of this plain is intersected by irrigating canals from the Gila, by which they are enabled to control the waters, and raise the most luxuriant crops.

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most luxuriant crops. At the western end of the valley is a rich tract of grass, where we had our encampment. This is a mile or more from the nearest village of the Coco-Maricopas. On the northern side of the river there is less bottom-land, and the irrigation is more difficult. There are a few cultivated spots here; but it is too much exposed to the attacks of their enemies for either tribe to reside upon it.

The villages consist of groups of from twenty to fifty habitations, surrounded by gardens and cultivated fields, intersected in every direction by acequias, which lead the water from the Gila. Their mode of irrigation is the same as that practised in various parts of Mexico. Their cultivated fields are generally fenced with crooked stakes, wattled with brush, the thorny mezquit predominating; although I noticed large patches of wheat, a long distance from any village, that were not inclosed.

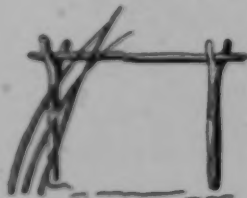
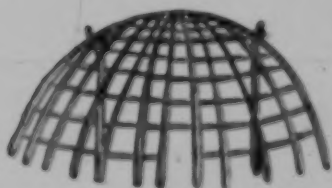
Their houses are built with stakes, poles, corn-shucks, and straw. For the small houses, four upright stakes forked at one end are inserted in the ground. For the larger dwellings nine are used; three on each side, and one in the centre. Across the tops of these, other sticks are laid to support the roof. Next a row of poles is inserted in the ground, a few feet outside the larger upright stakes, bent over towards the centre and fastened to the horizontal beams. These are then united in the centre, forming a slightly rounded top. Smaller poles are now horizontally interlaced with the upright ones, and between them straw, corn-shucks, or rushes are interwoven in large masses, so as to shed the rain and protect them from the intense heat of the

P
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311P
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312P
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The Pimo Indians

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342 sun; some are then plastered over with mud. An opening for a door is left, about three feet high, to creep in at. These habitations vary in height from five to seven feet; so that in many of them one cannot stand erect. In fact they are chiefly used to sit and sleep in. In diameter they are from fifteen to twenty-five feet. In the most westerly village of the Coco-Maricopas, from which the annexed sketch was taken, the wigwams are wholly plastered with mud. Their cooking is done out of doors, where the greater portion of their time is passed, beneath a kind of shed or bower attached to the wigwams. This is open on all sides, and merely protected from the sun overhead. Beneath these bowers the people are generally seen engaged in their household occupations, only resorting to their better protected abodes in cool or rainy weather. The accompanying sketch shows the manner of erecting these wigwams.



Mode of constructing Wigwams

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343 Besides the dwelling-places, each family is provided with a store-house or granary. These are built like the Mexican *jakals*, i. e., with stakes placed close together and about eight or nine feet high. They are better structures than the dwellings, and are probably made more open, in order to give a free circulation of

The COCO-MARICOPA
AND THE PIMO INDIANS.

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air through the grain deposited in them. They are
wattled with straw and rushes, and are sometimes
coated with a thick layer of mud. As this becomes
dry, additional layers of mud are added, which render



Coco-Maricopa Village.

them impervious to water. The wheat and shelled
corn (maize) are put into large vases or baskets, from
three to five feet high, made out of ropes of wheaten
straw. These ropes, which are as thick as one's arm,
are coiled around into graceful forms, and sewed
together like some kinds of basket work. The vases

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THE COCO-MARICOPA AND
The Pimo Indians

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RY so formed contain ten or twelve, and some even fifteen
343 bushels of grain. The following sketch exhibits a view
of the interior of a Pimo granary or store-house.



Pimo store-house.

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P On the tops of their wigwams and granaries may
RY often be seen large piles of mezquit beans in the pod,
[251] which are placed there to dry, preparatory to being
ground into flour for pinole.

P Both the tribes of Indians referred to, use a singu-
RY lar piece of frame-work made of three poles connected
482 with a netting, which is carried on their backs. These
are used both by women and men for gathering mez-
quit beans, corn, and other light articles. They may be
seen at every wigwam, and answer the purpose of a
wheelbarrow. They are highly prized by their owners,
as they are very useful to them, and are made with
much labor. For the only specimen I could obtain, I
was obliged to give goods to the value of ten dollars.

200

These people possess horses and cattle, though but

The Coco-Maricopa
and THE PIMO INDIANS.

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These people possess horses and cattle, though but very few mules. I found it impossible to procure a single mule from them during my stay. They breed none, and what they obtain are such as have been lost or abandoned by passing emigrants. They plough but little, finding their hoes quite sufficient for turning up the light soil. When ploughing is resorted to, oxen alone are used. They possess a few carts and wagons, obtained from emigrants, which they use with oxen for agricultural purposes. We saw all kinds of saddles among them, from the best dragoon and Mexican saddles to the simple tree or frame. They find them on the road, where they have been thrown away by parties who have lost their animals. Those who ride bareback use a broad girth, which is passed quite loosely around the body of the horse. Into this one foot is inserted. There seemed to be numbers of horses among them, which with the cattle are left to graze near the villages during the day, and at night are brought into the corrals, or yards, for safety.

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The only weapon used by these tribes is the bow and arrow. The short club of the Yumas and the long lance of the Apaches I never saw among them. The constant use of this weapon has rendered them excellent marksmen. Even the boys are very expert in the use of it. I have seen boys of ten or twelve years of age, strike a cent three times out of five at a distance of fifteen yards. It is quite common for them to shoot doves with their arrows, and to bring in half a dozen of these birds after a ramble among the cotton-woods. It is a favorite amusement with both men and boys to try their skill at hitting the petahaya, which presents a fine object on the plain. Numbers

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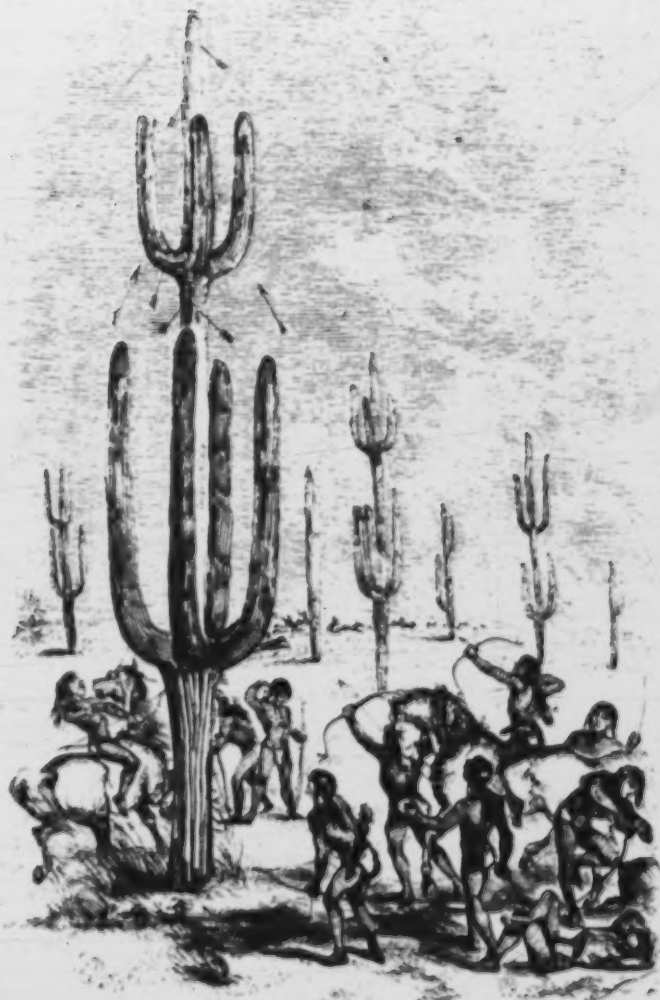
526

2: Bartlett G-5 (1850-1853) 1854 .

NT15 River Yumans NT15

Pima NY 29

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INDIAN AMUSEMENTS. SHOOTING AT THE PETAHAYA.

[Facing p. 238]

2: Bartlett G-5 (1850-1853) 1854

NT15 River Yumans NT15

Pima N429

238 THE COCO-MARICOPA AND THE PIMO INDIANS.

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RY often collect for this purpose; and in crossing the
526 great plateau, where these plants abound, it is common
to see them pierced with arrows.

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343



Pimo man and woman.

INDIANS OF THE GILA, AND THE CASAS GRANDES. 261

[PP. 239-260 not processed]

CHAPTER XXXII.

INDIANS OF THE GILA, AND THE CASAS GRANDES.

History of the Coco-Maricopas and Pimos—Origin of their semi-civilization—Difference of languages—Their number—Physical peculiarities—Deserving the attention of Christians and philanthropists—Early accounts of these Indians—First described by Father Kino in 1697—Sedelmayer's visit to them in 1744—Father Font's in 1775—Visit to the Casas Grandes of the Gila—Description of these ruins—Evidences of a former large population—Irrigating canals—Broken pottery—Father Font's description of their buildings—Singular error in relation to their dimensions—Kino and Mangi's visit to them in 1694—Notion of the Aztec origin of these buildings not well founded—Excessive heat.

HAVING now left these peaceable semi-civilized Indians, a few general remarks respecting them seem to be required.

Some writers have endeavored to point out physical differences between the Pimos and their allies the Coco-Maricopas; but I must confess, that after being constantly with them for thirteen days, I was unable to distinguish one from the other, except by some slight difference in the method of wearing their hair. Their modes of life, as before remarked, are the same, with the exception of their funeral rites. In the valley, or rather bottom-land, which they occupy, there is no

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INDIANS OF THE GILA, and
The Casas Grandes

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RY 171 dividing line between them; nor is there any distinguishing character in their villages. I consider that the arts of spinning and weaving, and of making pottery, now practised by both tribes, and in which they are equally expert, originated with the Pimos, who inherited this knowledge from their ancestors; and that from the earliest period, doubtless for centuries, they have occupied portions of the same valley where we now find them. In leaving their villages, I noticed on the edge of the plateau traces of former habitations, which had been abandoned for a great length of time.

P
RY 177 648 The Coco-Maricopas took up their abode in the valley immediately adjoining the Pimos about thirty years since, from a point lower down the Gila, where they were exposed to the constant attacks of the Yumas and Apaches, which tribes, in consequence of their greater numbers, had nearly annihilated them. They came hither for protection, and formed an alliance, offensive and defensive, with the Pimos. They found the latter possessing the arts of weaving, of building more comfortable dwellings, of making better pottery, enjoying a more peaceful mode of life, than that to which they had been accustomed. These arts and habits the Maricopas gradually adopted. Their languages are totally different, so much so that I was
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[764] enabled to distinguish them when spoken. The former is soft and melodious, the latter harsh and guttural. The Pimos bury their dead, while the Coco-Maricopas burn theirs. These peculiarities stamp them as distinct nations.

P
RY 241 I have not cited the agriculture of these tribes as superior to that of all other Indians; although I may

Indians of The Gila
AND THE CASAS GRANDES.

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be safe in saying, that the system is more extensively and methodically practised than elsewhere. The Yumas, and other tribes on the Colorado irrigate their lands, and raise wheat, corn, melons, etc. The Moquis and the Navajos, far to the north, do the same; and the warlike Apaches, who are more nomadic in their habits than any tribe west of the Rocky Mountains, raise corn when driven to extremities. But the Pimos and Coco-Maricopas have made agriculture more of a system. Their lands are better irrigated, their crops are larger, and the flour which they make from their wheat and maize is quite as good as the Mexicans make, except in their grist-mills.

I am inclined to think that Major Emory in his Report has greatly over-estimated the number of these people. He states, that "the population of the Pimos and Coco-Maricopas together is estimated variously at from three to ten thousand, and that "the first is evidently too low."* From information obtained from the chiefs, and the Mexican officers in Sonora, I should not place them above two thousand. Captain Johnston,† another officer attached to the army under General Kearney's command, in estimating them as embracing "over two thousand souls," came very near the mark. Of the number stated by me, I was told that two thirds were Pimos.

Their complexion is a dark brown, differing from that of the red-skins east of the Rocky Mountains, and from the olive cast of the California tribes. The women have good figures, with full chests and finely

* Emory's Report, p. 80.

† Johnston's Report, p. 599.

INDIANS OF THE GILA, and
The Casas Grandes

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 142 formed limbs, owing, in a measure, to the burdens
 they carry on their heads. The men have small and
 slender limbs, and, in their physical development, are
 quite inferior to the tribes between the Mississippi
 and the Rocky Mountains. This is readily accounted
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 181 for by their different modes of life. The Pimos ex-
 hibit a great simplicity of character, more so, I think,
 than the Maricopas, preferring to lead the quiet lives
 of agriculturists to the roving and predatory habits of
 the Apaches, Comanches, Navajos, and others. But
 although they do not like wars, they are by no means
 cowards, and do not hesitate to march against their
 enemies, the Apaches, when it becomes necessary.
 There are no tribes of Indians on the continent of
 North America more deserving of the attention of
 philanthropists than those of which I am speaking.
 None have ever been found further advanced in the arts
 and habits of civilized life. None exhibit a more
 peaceful disposition, or greater simplicity of character;
 and certainly none excel them in virtue and honesty.
 They are quite as industrious as their necessities
 require them to be. Possessing no market for the
 sale of their produce, they raise but little more than is
 necessary to supply their own wants. To do this, with
 a soil of great fertility, and water at their command,
 requires but little labor. Hence, after their crops are
 RY in, they have nothing to do until the season arrives to
 P
 120 gather them. Their granaries are then filled with
 wheat, corn, beans, pumpkins, squashes, mezquit beans
 (their substitute for sugar), and the fruit of the peta-
 haya; and after that, they undergo another long season
 of inactivity. Our Missionary Societies and Boards of

Indians of The Gila,
AND THE CASAS GRANDES.

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Education could not devote a portion of their means ⁰⁵⁰ to a more worthy object, than to send teachers and mechanics among this interesting people before they become contaminated by intercourse with the whites, and the seeds of evil are sown, which, when ripened, will exert the same baneful influence upon them as they have upon all other aboriginal tribes, leading to their degradation and final extinction. They will be found willing pupils, having expressed a great desire to be taught to read, and to obtain a knowledge of the mechanic arts.

Among the Indians visited by Coronado and Marco ^P
de Niza, about the middle of the sixteenth century, in ^{AY}
their extensive journeys through the regions between ¹⁷⁵
the Rio Grande and the Pacific, although it is certain that the former crossed the Gila, I am unable to discover any allusion to the Pimos, or to the district occupied by them. In the diary of an expedition made by the ensign Juan Mateo Mangi, who accompanied Father Kino, in the year 1697, after visiting the Casa Grande (of which I shall hereafter speak), he says: "On the margin of the river, distant one league from the Casa Grande, we found a town in which we counted one hundred and thirty souls."* The author continues: "Having traversed four leagues, we arrived at the town of Tusonimon, which is so named from a great heap of horns, from the wild or sylvan sheep, which appears like a hill; and from the number that

* I am indebted for this extract to Mr. Schoolcraft's valuable work on the Indian Tribes, vol. iii., p. 301. It is from a manuscript in the archives of the City of Mexico, from which it was copied by Buckingham Smith, Esq., Secretary of the United States Legation.

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INDIANS OF THE GILA, and
The Casas Grandes.P
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175

there are of the animals, they make the common subsistence of the inhabitants. From what can be seen of the highest of these houses, there appears to be a country of more than a hundred thousand hastas in extent.*

"The heathen Indians received us with jubilee, giving of their provisions to the soldiers; and we counted two hundred persons, who were gentle and affable. Remaining there to sleep, the Father and I instructed them, through the interpreters, in the mysteries of our Holy Faith; on which they besought us that there might be baptized fifteen of their children and seven sick adults."

Four leagues from the Casa Grande would bring us about to the spot where we were then encamped, and near to the villages of the Pimos, which, in former times, extended much further up the Gila than they do at present. The great country which the writer saw here was doubtless the plain where the villages now stand, and the great plain to the north, extending twenty-five or thirty miles to the Salinas.

But Alegro,† in recounting the arduous labors of Father Kino, relates other particulars of the Pimos and Coco-Maricopas, and the interviews between them and this zealous missionary. Kino found, in 1698, the most friendly relations existing between them, and noticed the difference in their languages and dress. But their manners and customs were the same; and

* Measure of a lance, about three yards in length.

† Hist. de la Compañía de Jesus en Nueva España, tom. iii., pp. 83 and 103.

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AND THE CASAS GRANDES

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the worthy Father particularly noticed "their peacefulness and their gentleness." They were alike desirous to be baptized and instructed, a desire that Kino willingly gratified. He estimates their numbers at four thousand; but whether or not this includes both tribes, is not clear. They then irrigated their lands as now, and had large cultivated fields of wheat. The Cocomaricopas were then situated beyond the Pimos, probably on the Salinas and Gila, below the junction. Father Kino, in another expedition to the Gila, took with him two Pimo Indians from the mission at Ures to act as his interpreters, which enabled him to communicate freely with these tribes.

In an anonymous manuscript of a Jesuit, dated 1764, descriptive of Sonora,* where he lived many years as a missionary, the writer speaks of the Pimos, who were on the precise spot where we now find them inhabiting both margins of the Gila. "The towns of that people," he says, "which occupy ten leagues of the mild vale along it, with some islands, abound in wheat, maize, etc., and yield much cotton; to them also is referred the fabrication of the finest kinds of pottery, whose remains form one of the archæological indications of the Gila valley."

But the most circumstantial account of the Pimos is that of Father Pedro Font, who, with Father Garces, made, in 1775-'76, a journey from the Presidio of Ocasitas, in Sonora, to Monterey, in California, of

* Extract from a MS. entitled, "Descripcion Geografica Natural y Curiosa de la Provincia de Sonora. Por un Amigo del Servicio de Dios. Año de 1764," in Mr. Schoolcraft's History, Condition, and Prospects of the Indian Tribes, before referred to, vol. iii. p. 304.

INDIANS OF THE GILA, and
The Casas Grandes

175 P which I have before spoken. They passed down the Gila, which river they struck about the place where we were now encamped. The towns were then called *Uturituc* and *Sutaguison*. I now quote from the journal of Father Font, a manuscript copy of which is in my possession:

November 1st. 1775. We left the laguna at half-past nine A. M., and at one P. M. arrived at *Uturituc*. The Indians (according to my calculation about one thousand) received us in two files, the men on one side, the women on the other; and when we alighted, they all came by turns to salute us, and shake hands with us, first the men and then the women; and they manifested great joy at seeing us. They lodged us in a large shed of boughs, which they erected on purpose, and (although Gentiles) planted a large cross in front thereof, and then went and fetched water to the camp for the people.

"*November 2d.* This being All Souls' day, we three priests said nine masses. We left *Uturituc* at 11 A. M., and at 3 P. M. stopped on the banks of the Gila, near the town of *Sutaguison*, having travelled about four leagues. The inhabitants of the pueblo (town), some five thousand souls, came out to receive and salute us with demonstrations of great joy. On the road we passed two other pueblos."

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131 At the period referred to, it appears that the *Coco-Maricopas* were not with the *Pimos*; but in journeying down the Gila, at the distance of seventeen leagues from the villages of the latter, our travellers met with a tribe whom they call the *Opas*; and fifteen leagues farther, they encountered the *Coco-Maricopas*, which,

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says Font, "are the same as the Opas." By following the course of the river, which it appears the Fathers did, the thirty-two leagues they travelled from the Pimos, would bring them to the western end of the jornada, where they found the Coco-Maricopas.

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It has been asserted that "the Maricopas have removed gradually from the Gulf of California to their present location in juxta-position with the Pimos."* I cannot learn that they ever were on the Gulf; although it appears from the missionary authorities, that there was a band of them on the western bank of the Colorado, "living in a valley thirty-six leagues in length, and, for the space of nine leagues, remarkably fertile and pleasant," who were "allied to the Coco-Maricopas of the Gila." But from the early accounts of the Indian tribes on the Gila, it appears they occupied the valley from a point west of the jornada, where Father Font found them in 1775, to the Salinas above its mouth. Father Sedelmayer met them in 1744, about the same place on the Gila, living on peaceful terms with the Pimos, and used them for his guides to the Colorado. It appears that at this time, too, they were living on the Salinas, in the very district that we passed over in our visit to the ruins on that river.

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In his description of this country, Venegas† speaks of the river Assumption, which he says, is "composed of two rivers, the Salado and Verde." These, on their

* Emory's Report, p. 89.

† The Salinas, where it unites with the Gila, was originally called the Assumption. The San Francisco, which enters the latter from the north about forty-five miles from its mouth, was called the Verde (green) and also the Azul (blue) river.

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way to the Gila, run through a very pleasant country of arable land, *inhabited by the Coco-Maricopas*, who are separated from the Pimos by a desert, although united to them in consanguinity. Their kingdom is bounded on the west by a desert and mountainous country, extending to the rancherias of the Yumas, who live along the river Colorado, but below its junction with the Gila."*

It therefore appears that the Coco-Maricopas were found early in the last century on the opposite side of the jornada, or desert of forty-five miles, which reaches to the villages of the Pimos; and that thence they extended east, occupying the banks of the Salinas, to a point north of the latter, from which, as Venegas says, "they were separated by a desert." They also traversed the country south of the Gila, where they are often located on the early maps.

It is not my intention in this work to enter into any ethnological disquisitions respecting these Indians; as they will form the subject-matter of another work. I will merely observe that, notwithstanding the deadly hostility existing between the Coco-Maricopas and Yumas, their languages are nearly the same. The Comeya, or Diegenos, of the Pacific coast, will also be found closely allied to them.

July 12th. In the hope that the Pimos might bring us in some mules, as promised, I determined to remain another day before leaving the Gila, and to employ it

* Venegas, History of California. Vol. II. p. 184. See also Clavigero, Storia de California. Hervas, Catálogo de las Lenguas. Vol. I. pp. 337 to 343.

[pp. 271-624 not processed]